

LESSONS
ON
UNFULFILLED PROPHECY;
BY THE
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PSALM II., 2, 10—12.

... The kings of the earth do set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that trust in Him.'

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THE study of unfulfilled prophecy is one of increasing interest.

There are some Christians however who think that it is a subject not to be attentively studied, and that prophecy is only of use after its fulfilment, to teach us where we are, and to be an increasing evidence of the truth of the Bible. Such persons, the writer thinks, make a great mistake; we are told that the prophets of old most attentively studied unfulfilled prophecy. "Of which Salvation the prophets *have enquired and searched diligently* who prophesied of the grace that should come unto you: *Searching* what or what manner of time the Spirit of God which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 10-11.)

It is with a solemn conviction of the importance of the subject, and of the sad neglect, which unfulfilled prophecy meets with, that the following "lessons" have been written, in the hope that the attention of some may be directed to the subject, and that they may supply a need chiefly felt by the poor who are unable to purchase expensive books on the subject.

The writer is convinced that Scripture interprets, itself and that the best student of unfulfilled prophecy will be he who compares Scripture with Scripture. The views of prophecy in these "lessons" are not new. Many of the ablest divines in the Church of Christ have held and do hold them, and the number is increasing. May the Lord of all grace keep us humble and give to his people more and more spiritual light. May he keep them separate from the world, and may they be a people "having their loins girt about and their lights burning and they ever like unto those whowait for the coming of their Lord."

OLD CHURCH, }
August, 1859. }

LESSONS
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UNFULFILLED PROPHECY.

I.

The Present Dispensation.

1. What is generally understood by the term the “Present Dispensation?”

That period of time, which is intervening between the first and second Advents of our Lord, and which is sometimes called, the “Gentile Dispensation” or the “Times of the Gentiles,” Luke xxi. 24.

2. By what name is the dispensation which preceded our Lord’s first Advent called?

• The Mosaic.

3. What are some of the chief points in which the former dispensation differed from the present?

1st. The revealed knowledge of God was confined to one people.

2nd. The Jews were instructed chiefly under type and shadow.

3rd. The Redeemer had not yet come into the world.

4. By what remarkable events were the former or Mosaic dispensation brought to a close?

1st. The death of the Son of God.

2nd. The destruction of Jerusalem, and the dispersion of the Jews.

5. Why is the present sometimes called the "Gentile Dispensation," or the "Times of the Gentiles?"

Because now the revealed knowledge of God is being made known to the "Gentiles," which is a general name for all other nations except the Jews.

6. In what words did our Lord command his disciples to preach the gospel to the Gentiles?

Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature."

7. What circumstance led immediately to the gospel being sent to the Gentiles?

The rejection of it by the Jews.

Acts xiii. 46, "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life; lo! we turn to the Gentiles."

Rom. xi. 11, "Through their fall, salvation is come to the Gentiles."

8. Are all the Gentiles, through the preaching of the gospel, to be now brought to the obedience of faith, or in other words, is the world to be now converted through Missionary enterprize?

No.

9. In its saving benefits, what is to be the

result of the preaching of the gospel, whether it be to the Gentiles or the Jews, during the present dispensation?"

The gathering out from among them of the elect people of God, and their eternal salvation, through the atoning blood of the Lord Jesus Christ.

10. Where are we told that this will be the result?

Acts xv. 14, "Simeon hath declared, how God at the first, did visit the Gentiles, *to take out of them* a people for His name.

Rom. xi. 5, "Even so then at this present time there is *a remnant also*, according to the election of grace."

11. What will be the character of the world generally at the close of the present dispensation?

Wickedness and ungodliness will prevail. The professing church of Christ, under the form of godliness, will deny its power. The people of God—the little flock of Jesus Christ, will be called upon to endure, and suffer for the truth's sake. And throughout the world there will be distress of nations with perplexity, and men's hearts "failing them for fear, and for looking after those things that are coming on the earth."

12. What are some of the texts of Scripture which foretell this state of things?

Matt. xxiv. 37, "*As the days of Noe were, so shall also the coming of the Son of Man be.*"

Luke xviii. 8, " Nevertheless, when the Son of man cometh, shall *he find faith on the earth.*"

Luke xxi. 26, " Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

2 Tim. iii. 1, " This know also, that in the last days perilous times shall come."

See 2 Pet. iii. 3. Jude, 17 18.

13. In what striking language did David foretell the general character of the Gentile Dispensation in its opposition to Christ and His Gospel, and more especially in the last days?

Ps. ii. 2, " The kings of the earth do set themselves, and the rulers take counsel together, against the Lord, and against his Anointed."

14. What verse of this psalm is often quoted by those who look for the Conversion of the world at the present time, by the means of Missionary labours?

The eighth verse.—" Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

15. Does this application of the verse appear to be correct, from a study of the context?

No, from the context, it appears rather to refer, to the punishment, which Christ shall inflict on the impenitent nations at his advent, for it is immediately added v. ix. " Thou shall break them with a rod of iron, thou shalt dash them in pieces, like a potter's vessel."

THE PRESENT DISPENSATION.

16. How is this view of the state of the world which represents it, as ripening in iniquity to be reconciled with passages, which appear to state the contrary as for example Is. xi. 9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea?"

If we consult the context, it will be found that these passages refer not to the present dispensation, but to a period subsequent to the Restoration of the Jews, and the Advent of our Lord.

Thus the promise above quoted, (Is. xi 9.), is evidently connected with the Advent of Christ. For in verse 4. it is written concerning the advent—"with righteousness, will he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with breath of his life shall he slay the wicked" and then it is added, "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

17. What therefore may we conclude from the above?

That it is not until the Lord comes, that the "knowledge of his name will cover the earth as the waters cover the sea."

18. Where is this general prevalence of true religion said to be subsequent to the restoration, and conversion of the Jews?

In Acts xv. 16, "After this, I will return and build again the tabernacle of David, which is

fallen down, and I will build again the ruins thereof, and I will set it up, *that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*"

Rom. xi. 15, "For if the casting away of them be the reconciling of the world, *what shall the receiving of them be, but life from the dead.*

19. What ought to be the effect which such views should produce in the lives and conduct of the people of God ?

1st. Separation in heart, and affection from the world.

2 Cor. vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

2 Pet. iii. 17, "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

1 John ii. 15, "Love not the world, neither the things that are in the world."

2nd. Diligence in making known to men the way of salvation while it is called to-day.

John ix. 4, "The night cometh, when no man can work."

3rd. Confidence in the truth of God, that he will, notwithstanding abounding wickedness, gather out his elect people.

Is. lv. "So shall my word be that goeth forth out of my mouth, it shall not return unto

me void, *but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

John vi. 37, "All that the Father giveth me, shall come to me."

See John x. 27-28. Acts xv. 14, &c.

4th. Earnest watchfulness and looking for the Advent, and appearing of our Lord Jesus Christ.

Luke xii. 35-36, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."

2 Pet. iii. 12, "Looking for and hastening unto the coming of the day of God."

Rev. xxii. 20, "Even so, come Lord Jesus."



LESSONS
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II.

The Restoration of the Jews.

1. To what event is allusion made when we speak of the “Restoration of the Jews”?

That event in their history which is yet future, when they shall be brought back to their own land, and when they shall acknowledge Jesus as their Messiah.

2. When did their present dispersion begin to take place?

After the destruction of their city and temple by the Roman army under Titus.

3. After the Babylonish captivity, did all the people return to Jerusalem?

No. Only two tribes, Judah and Benjamin; the remaining ten were lost, they never returned.

4. Can those passages, which refer to the future restoration of the people, be applied to that which has already taken place from Babylon?

No, and that for three reasons.

1st. Their future restoration is said to be from *all lands*, then it was but from one, the land of Assyria.

Is. xi. 11, 12; xliii. 5, 6; Jer. xvi. 14, 15,
&c. &c.

2nd. Not only is the house of Judah, but the ten tribes are also in that day to be gathered, which was not the case after the Babylonish captivity.

Is. xi. 11, 12. Hos. i. 11.

3rd. When restored again, they are never more to be scattered. Since the Babylonish captivity, they have been scattered among all nations.

Amos ix. 14, 15, &c.

5. Name some passages which foretell the present dispersion of the people among all nations, and the desolation of their land?

Levit. xxvi. 33, "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste."

Jer. ix. 15, 16, "Therefore, thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

I will scatter them also among the heathen, whom neither they nor their fathers have known."

Amos ix. 9, "For, lo! I will command, and I will sift the house of Israel, among all nations,

like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

See Numb. xxiii. 9. Deut. xxviii. 62, 64.
Jer. ix. 11, &c. &c.

6. Name some passages which foretell their future restoration?

Is. xi. 11, 12, "And it shall come to pass in that day, that the Lord will set his hand again the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Patnos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Jer. xxxi. 10, "Hear the word of the Lord, ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock."

Ezek. xxxvii. 21, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

Amos ix. 14, 15, "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God."

Levit. xxvi. 44, 45. Is. xxiii. 20—22; xlivi. 5—7; lx. 8—10. Jer. xvi. 14, 15; xxiii. 5—8; xxxii. 37—41; xlvi. 27, 28. Ezek. xxxiv. 11—15, 25—29; xxxvi. 8, 10—38; xxxix. 25, &c. Micah ii. 12; iv. 6, 7. Zech. viii. 1—8; x. 6—8. Rom. xi., &c. &c.

7. Have the Jews themselves any expectation that they will yet again be restored to their own land?

Yes. It is their great hope; they confess that they have been scattered abroad because of their sins, but that when they repent, they will be permitted to return. Their liturgies abound in confident expressions of hope, and petitions for restoration to their own land. The following is taken from their morning service. "Thou shalt bring us in peace from the four corners of the earth, and conduct us in righteousness to our own land. Call us together by the sound of thy great trumpet, to the enjoyment of our liberty; and lift up thine ensign to call and gather together all thy captivity from the four corners of the earth."

8. What remarkable circumstance is there in connection with their history which confirms in a measure these prophecies, and this hope of the people?

That, although scattered among all nations, they are yet a distinct and separate people.

9. What prophecy in the Old Testament foretold this remarkable circumstance?

Numb. xxiii. 9, "Lo the people shall dwell alone, and not be reckoned among the nations."

10. Does it appear from Scripture that the Jews, as a nation, will be converted before their restoration?

No. It appears rather, that they will not be converted until after they are restored.

11. From what passages of Scripture does this appear?

• Ezek. xxxvi. 24, &c., "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

THEN will I sprinkle clean water upon you, and ye shall be clean, &c. A new heart also will I give you, &c.

Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced," &c. &c. &c.

12. How does the passage in Zech. xii. 10, prove this?

By consulting the context; whence it will appear that the national conversion alluded to takes place when the people shall be gathered, and in their own land. See v. 8 and 9, "In that day shall the Lord defend the *inhabitants* of Jerusalem." "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." And then it is added, "I will pour upon the house of David, and the inhabitants of Jerusalem," &c.

13. What will be the effect, of the conversion of the Jews, on the other nations of the earth?

It will be for good. It will be a source of great spiritual blessings unto them.

14. What passages of Scripture clearly foretell this?

Ps. cii. 13—15, "Thou shalt arise and have mercy on Zion; for the time to favor her, yea, the set time is come.

For thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

Micah v. 7, "And the remnant of Jacob shall be in the midst of the earth as a dew from the Lord."

Rom. xi. 12, and 15, "Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles how much more their fulness."

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

Ps. lxvii. 1, 2; xcviii. 3. Is. ii. 1—4. Joel ii.
28, 29. Mic. iv. 1—3, &c. &c.

15. Immediately after their restoration, and before their conversion, what do the Scriptures tell us they are yet to undergo?

Very great tribulation and distress.

Ezek. xx. 35, "And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Zech. xiii. 8, 9, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein.

And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried

See Zech. xiv. 1—5.

16. What other most important event is connected with the restoration and conversion of the Jews?

The Advent of our Lord.

Ps. cii. 16, "When the Lord shall build up Zion, he shall appear in his glory."

Zech. xiv. 4, "And his feet shall stand in that day (the day of Israel's trouble after their restoration) upon the Mount of Olives."

Matt. xxiii. 39, "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

17. What prophecies respecting the Lord Jesus Christ will then be fulfilled?

Those which speak of His being king of the Jews, and of His reigning in Jerusalem.

Is. xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously."

Luke i. 32, 33, "And the Lord God shall give unto Him the throne of his father David.

And He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

18. What is set forth in Scripture as the duty of the Lord's people in reference to Israel's restoration?

Earnestly to pray and long for it.

Ps. cxxii. 6, "Pray for the peace of Jerusalem, they shall prosper that love thee."

Is. lxii. 6, 7, "Ye that make mention of the Lord, keep not silence.

And give Him no rest till he establish, and till he make Jerusalem a praise on the earth."

LESSONS
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III.

The Man of Sin.

1. Where in the Scriptures, have we an account of the Man of Sin?

In the eleventh chapter of the book of Daniel; the thirteenth chapter of the book of Revelation, &c.; but the principal account of him is contained in the second chapter of the second Epistle to the Thessalonians.

2. By what other name is he sometimes called?
The "*Anti-Christ*."

3. What does the Apostle say of him in the Epistle to the Thessalonians?

2 Thess. ii. 3, &c. "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition;

Who opposeth, and exalteth himself, above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself, that he is God.

For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Even him whose coming is after the working of satan, with all power and signs, and lying wonders.

And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved."

4. What is a portion of the prophet Daniel's account of him?

xi. 36, &c. "And the King shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished; for that, that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women (the Messiah) nor regard any God, for he shall magnify himself above all.

He shall enter also into the glorious land (Judaea,) and many countries shall be overthrown.

And he shall plant the tabernacles of the palace between the seas, in the glorious holy Mountain, yet he shall come to his end, and none shall help him."

5. What does the apostle John say of him?

Rev. xiii. 5, &c. "And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the Saints, and to overcome them ; and power was given him over all kindreds, and tongues, and nations.

And all that dwell on the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world."

6. Are there not differences of opinions among Christians as to who the Man-of Sin or Anti-Christ is ; and also as to the time of his appearing ?

Yes. There are two chief opinions respecting him.

1st. Some say, that he has already appeared, and that the prophecy is being fulfilled in the Popes of Rome.

2nd. Others say, that the Pope of Rome is not the Anti-Christ or the Man of Sin, and that he has not yet been revealed.

7. What are some of the reasons on account of which some deny that the Pope of Rome is the Man of Sin ?

The four principal reasons are these :

1st. Some of the statements respecting the Man of Sin cannot properly be applied to the Pope as *e. g.*

Dan. xi. 36, "He shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods."

2 Thess. ii. 4, "Who opposeth, and exalteth himself above all that is called God, or that is worshipped."

2nd. Scripture language does not speak of a succession of individuals—only of one person.

3rd. The Pope can hardly be said to "sit in the temple of God," unless we consider the members of the Church of Rome to constitute *the temple of God*; or the building of St. Peter's at Rome.

4th. The reign of the Man of Sin, does not seem to extend to so long a period as the Popes have been reigning; rather to a short period preceding the advent of Our Lord.

8. What generally is their view who say that the "Man of Sin" or "the Anti-Christ" has not yet appeared?

That he will be an individual—that he will be permitted to perform miracles and wonders and signs—that he will assume to himself the worship due to God—that he will cause to be put to death all who do not worship him—that he will draw after him all unbelievers—that the Jews at first will receive him as their Messiah—that he will sit as God in the temple at

Jerusalem, again rebuilt—that afterwards the Jews, shall suffer grievous things at his hand—and that suddenly he shall come to his end consumed by the Spirit of the Lord's mouth and by the brightness of His coming.

9. What reason is there for supposing that the “temple of God” (II. Thess. ii. 4), means the temple of Jerusalem?

Because there are only *three* things in Scripture, to which the name “temple of God” is applicable; to two of which the passage above cannot be applied.

10. What three things are called in Scripture by this name?

1st. Our Lord's human body.

“Destroy this temple, and in three days, I will raise it up again.”

“But he spake of the temple of his body.”

John ii. 19-21.

2nd. The body or company of believers—

“Ye are the temple of the living God.”

2 Cor. xi. 16.

3rd. The Temple of Jerusalem.

“The Lord whom ye seek shall suddenly come to his Temple!” Mal. iii. 1.

11. What conclusion then may be drawn from the above?

That inasmuch as it cannot be true of our Lord's human body, or of his own people that the Man of Sin, can sit in them, the passage in II. Thess. ii. 4, must mean the temple of Jerusalem.

12. But how can he sit in the temple of Jerusalem, if that temple be destroyed, as it is at present?

It is evident from various prophecies, that that temple shall be again rebuilt.

Ezek. xl. to xlviii. Ma. iii. 1-2, Hag. ii. 6—9.

13. What remarkable prophecy connect the Man of Sin with the land of Judæa, and thus confirms the above view?

Dan. xi. 41-45, "He shall enter also, into the glorious land."

"And he shall plant the tabernacles of his palace between the Seas, in the glorious holy mountain."

14. What passage of Scripture would be fulfilled by the setting of the Man of Sin in the Temple of Jerusalem?

Matt. xxiv. 15. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."

15. How is the passage generally supposed to have been fulfilled?

By the occupation of the city and temple by the Roman Army under Titus.

16. How far may this be received as correct?

It may be true as a *primary fulfilment* but that there is a *further fulfilment*, will appear from a reference to the book of the prophet Daniel.

17. How is this proved by a reference to that prophecy?

The passage quoted by Matthew will be found in the twelfth chapter of the prophet Daniel *ver. 2*, “And from the time that the daily sacrifice shall be taken away, *and the abomination, that maketh desolate set up*, there shall be a thousand two hundred, and ninety days.” If the context be consulted, it will be seen both from the second, ninth, and thirteenth verses of the chapter, that the “resurrection;” the “time of the end;” the “end of the days;” are expressions which all mark the time of the fulfilment of the prophecy, and that therefore however it may have been fulfilled at the destruction of Jerusalem by Titus, there is yet to be a further and more complete fulfilment at the time here spoken of by the prophet.

18. What passage of Scripture seems to prove, that probably at first the Jews, may receive the Man of Sin as their Messiah?

John v. 43. “If another will come in his own name, him ye will receive.”

19. Where are we told that the Man of Sin shall continue up to the time of the Lord’s Advent?

II, Thess. ii. 8, “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.”

20. Can this passage refer to the preaching of the Gospel, before which as some assert Anti-Christ is to die away ?

No : for not only is it expressly said " By the brightness of his coming" but the other expression in the verse " spirit of his mouth" implies *judgment*, not the Gospel. See Is. xi. 4, " He shall smite the earth, with the rod of his mouth, and with the breath of his lips, shall he slay the wicked."

21. What other passage in Scripture bears the same testimony to the suddenness of Anti-Christ's overthrow, and connects it also with the end of the dispensation ?

Daniel xi. 45, &c. " And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, yet he shall come to his end, and none shall help him.

And at that time shall Michael stand up the great prince, which standeth for the children of thy people, &c.

And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt."

LESSONS
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IV.

The Advent of our Lord.

1. Does the subject of Our Lord's second Advent, occupy a very prominent place in Scripture?

Yes; very much so; indeed, throughout the whole of the New Testament; the coming of the Lord Jesus Christ, to raise the righteous dead, and change the righteous living, and to receive them to himself, is set forth as the great hope of the Church, and of every individual member thereof.

Luke xxi. 28. 1 Cor. i. 7. Phil. iii. 20. Heb. ix. 28. 2 Pet. iii. 12—14. 1 John iii. 2, &c. &c.

2. Is the believer in rest, and happiness after death?

Yes, immediately.

3. What passages of Scripture prove this?

Luke xxiii. 43. "And Jesus said unto him, Verily I say unto thee, *to-day* shalt thou be with me in paradise."

2 Cor. v. 8, "Absent from the body and to be present with the Lord."

Phil. i. 23, "Having a desire to depart, and to be with Christ; which is far better."

4. This being the case, why is it notwithstanding, *that the Advent of Christ*, is set forth, as the believer's hope, and for which, he should be waiting, *and not death?*

Several reasons may be given.

1st. At the Advent, the *soul and body* which are separated at death, shall be united, and then the body shall be made like unto the glorious body of Christ.

"For our conversation is in heaven, from whence, also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Phil. iii. 20, 21.

2nd. It is not until the Advent of Our Lord, that the whole Church shall be complete; and he will then present it to himself.

"Christ also loved the Church and gave himself for it. That he might present it to himself a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy, and without blemish." Eph. v. 25, 27.

3rd. When Christ comes; both his and the Church's enemies, shall be destroyed.

“ When the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of Our Lord Jesus Christ.” 2 Thess. i. 7 8.

1 Cor. xv. 24—26. Rev. xx. &c. &c.

4th. It is then, the Saints shall receive the kingdom and reign with Christ.

“ I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him; dominion, and glory, and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

But the Saints of the most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.” Dan. vii. 13, 18.

Rev. ii. 26 27 ; iii. 21 ; v. 10 ; xx. 6.

5th. It is for the Advent the Lord Jesus is himself waiting.

“ The Lord said unto my Lord sit thou at my right hand until I make thine enemies thy footstool.” Ps. cx. 1.

Is. lxii. 1. Luke xix. 12.

5. Are we told in Scripture the exact date of our Lord’s Advent ?

No.

“ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Matt. xxiv. 36.

6. Will the world generally be prepared for the Lord’s second coming?

No. On the contrary we are every where told it will be unprepared for his Advent.

“ When the Son of Man cometh shall he find faith on the earth.” Luke xviii. 8.

“ As a snare shall it come on all them, that dwell on the face of the whole earth.” Luke xxi. 35.

7. How ought such considerations as these affect the Lord’s people?

In moving them to much watchfulness, and prayer, and to separation from the world.

8. Will the Lord at his coming find his own people prepared for his reception?

It is evident from Scripture, that his people will not be as watchful of his Advent, as they ought; yet through his own grace and mercy, they will be prepared to meet him.

9. From what passage of Scripture do we learn this?

From the parable of the Ten Virgins in Matt. xxv. where although it be said, “ They all slumbered and slept,” yet the wise virgins entered in and were saved, “ They had oil in their lamps.”

It also appears from the frequent warnings which our Lord thought it necessary to give to his ~~disciples~~ in reference thereto, *e. g.*

Matt. xxiv. 44. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Luke xxi. 34, 36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life and so that day come upon you unawares.

Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

10.—What are some of the great events, which shall take place, at the Lord's second coming?

1st. The righteous dead, shall be raised, and the righteous quick or living, shall be changed, and shall be caught up together to meet the Lord in the air.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first.

Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

1 Cor. xv. 51, 52.

2nd. The kingdom will be restored unto Israel, and the Lord Jesus, with his Saints, will reign over them, and over the whole earth.

“ Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. *Isaiah xxiv. 23.*

“ And the Lord shall be king over all the earth.” *Zech. xiv. 9.*

Jer. xxiii. 5—8. Dan. vii. 13—18. Rev. xi. 15—17.

3rd. Satan will be bound for a thousand years.

“ And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years.” *Rev. xx. 1, 2.*

4th. The knowledge of the Lord shall cover the earth, as the waters cover the sea.

“ Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come.

For thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.” *Ps. cii. 13—16.*

Is. xi. 1—9. Hab. ii. 14.

11. What Psalms of David seem especially to allude to this time?

Psalms xlv. lxxii., and from the xcvi. to xcix. inclusive.

12. Can it be said, that the subject of the Lord's Advent is not a practical subject, and that therefore it is an unimportant one to be preached about, or spoken of?

No. On the contrary, there is not a subject mentioned in the New Testament, which is more frequently used as a motive for the enforcing of practice on the Lord's people.

13. Name some of the uses which are thus made of this doctrine?

As an exhortation to repentance.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, *and he shall send Jesus Christ*,” &c. Acts iii. 19, 20.

To love Christ.

“If any man love not the Lord Jesus Christ, let him be ‘Anathema Maranetha,’ which interpreted is, ‘let him be accursed.’ *Our Lord cometh.*” 1 Cor. xvi. 22.

To the love of the Brethren.

“And the Lord make you to increase, and abound in love toward one another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in

holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his Saints.*" 1 Thess. iii. 12 13.

To general Obedience and Holiness.

"We know that *when He shall appear*, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii. 2, 3.

To Spirituality of Mind.

"For our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ.*" Phil. iii. 20.

To Watchfulness.

"Watch therefore, for ye know not what hour your *Lord doth come.* Therefore be ye also ready, for in such an hour as ye think not, *the Son of Man cometh.*" Matt. xxiv. 42, 44, and xxv. 13.

To Moderation.

"Let your moderation be known unto all men; the *Lord is at hand.*" Phil. iv. 5.

To Ministerial Fidelity and Diligence.

"Who is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, *when he cometh*, shall find so doing." Matt. xxiv. 45, 46.

“For what **is** our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming?*” 1 Thess. iii. 19.

“I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing, and his kingdom.* Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine.” 2 Tim. iv. 1, 2.

LESSONS
ON
UNFULFILLED PROPHECY.
V.

The First Resurrection.

1. What is the ordinary opinion generally prevalent among Christians respecting the resurrection of the dead?

That all the dead shall rise *together* at the last day, when the Lord shall divide the righteous from the wicked, as a shepherd divideth the sheep from the goats, and when the righteous shall go into life eternal, and the wicked into everlasting fire.

2. On an examination of Scripture, does this appear to be correct?

No. For not only is it said that the resurrection of the righteous shall precede that of the wicked, but that it shall do so, by the space of a *thousand years*.

3. Where is this clearly stated, *viz.*, that there shall be two resurrections, one a thousand years before the other?

Rev. xx. 5 6, "But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

4. How is this passage explained by some of those who do not hold the doctrine of two literal resurrections?

They say that it implies nothing more than a state of unexampled religious prosperity; and that the resurrection of the Martyrs and Saints, (ver. 4), merely denotes a revival of their spirit, and the universal spread, and predominance of the principles for which they suffered.

5. Does this appear to be the correct interpretation of the passage?

No.

1st. It is opposed to the plain common sense meaning of the whole passage.

2nd. Although it is admitted that the language of the Book of Revelation is for the most part figurative or symbolical, yet in some places these figures are clearly explained by what they were intended literally to represent. as *e. g.* cap. i. 20, "The *seven stars*," are explained to mean "the *seven angels of the Churches*," and again "*the seven candlesticks* which thou sawest" are said to be "*the seven Churches*;" and in the

same way, in this twentieth Chapter, the two resurrections and the thousand years are in the same way explained to mean *literally*, two resurrections. *ver. 5 6*, “This is the *first resurrection*. Blessed and holy is he that hath part in the *first resurrection*: on such, the second death, hath no power, but they shall be priests of God and of Christ, *and shall reign with him a thousand years.*”

3rd. If the resurrection spoken of in these verses, be merely a figurative resurrection: then in order to be consistent, the resurrection spoken of in the end of the chap. must be a figurative resurrection likewise, which is not at all probable. “I saw the dead small and great stand before God. The sea gave up the dead, which were in it, and death and hell delivered up the dead which were in them.”

6. Does the use of the word “Souls” in *ver. 4*, at all favour such an interpretation?

No. For in Scripture the word soul is frequently used to denote the whole person. See *Acts ii. 41*. “And the same day, there were added to the Church, about three thousand souls.”

7. Is there any allusion in other parts of Scripture to this first resurrection, or a resurrection of the righteous, distinct from that of the wicked?

Yes, in very many places.

8. Name one?

Luke xiv. 14. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at *the resurrection of the just.*"

9. How does the passage prove it?

The remarkable expression "*Resurrection of the just,*" suggests that the event it so designates is distinct from the resurrection of the unjust.

10. Name another passage?

Luke xx. 34—36. "The children of this world marry, and are given in marriage.

But they which shall be accounted worthy to obtain that world, *and the resurrection from the dead*, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the Angels; and are the children of God, being the *children of the Resurrection.*"

11. What is there remarkable in this passage?

1. There is the expression "*Resurrection from the dead,*" *i. e.*, "*from among the dead*"; as though at that time all did not rise, some being left behind.

2. "*They which shall be accounted worthy to obtain that resurrection from the dead,*" are said to "*die no more*" and "*are the children of God*"—expressions which cannot apply to a resurrection in which the righteous and wicked, universally, and indiscriminately rise.

12. Mention another passage?

Phil. iii. 11, "If by any means I might attain unto *the resurrection of the dead*."

13. What is there confirmatory of the doctrine in this passage?

1. If the general, indiscriminate resurrection of all mankind, righteous and wicked together had been that to which the Apostle looked forward, how could he with any propriety have used such language as this in reference thereto; for *all* shall attain unto that.

2. The original Greek may and does probably mean, "a resurrection *from among* the dead."

14. Name another passage in which it is especially stated, that at the Lord's coming only the righteous dead shall be raised or changed?

1 Cor. xv. 23. "But every man in his own order; Christ the first-fruits; afterward, *they that are Christ's at his coming*."

15. In Revelation xx. 4, John speaks only of those who may have suffered for Christ as having a part in the first resurrection; how is this reconciled with the view that all that are Christ's shall then rise?

It can be reconciled by simply taking it in connection with other passages where as *e. g.*

1 Cor. xv. 23. It is said, that at the Advent "they that are Christ's shall rise," and that therefore though in v. 4. the Apostle only speaks of those that *suffer for Christ*, he does not exclude *all* that are Christ's.

16. Is there not however a difference of opinion on this subject, among those who are agreed about the doctrine of a first resurrection?

Yes. There are some who think that probably the first resurrection, and reigning with Christ, will consist only of those who have suffered with, or for Christ.

17. Do any other passages of Scripture appear to justify this opinion?

Yes.

Rom. viii. 17, "If so be that we suffer with him, that we may be also glorified together."

2 Tim. ii. 12, "If we suffer, we shall also reign with him."

18. Does the passage in the first Epistle to the Thessalonians (iv. 13, &c.) where the Apostle speaks of the resurrection of believers at the Advent, in any way, justify the same opinion?

Yes. For not only is the Apostle writing to a *suffering* Church (i. 6, and ii. 14, &c.) but in the passage itself *v.* 14, "Them that sleep in Jesus," as is evident from consulting the original means, them that sleep "for the sake of," or "on account of Jesus," as though they had suffered for His sake.

19. Even if this be correct, still that may not exclude "all that are Christ's?"

No. For every true believer does and must suffer, more or less, for his Lord and Master.

LESSONS
ON
UNFULFILLED PROPHECY.
VI.

The Millennium.

1. What is meant by the Millennium?

That period of a thousand years mentioned in Scripture, when righteousness and peace and truth shall pervade the earth; and of which particular mention is made, in the twentieth chapter of the book of Revelation.

2. Do Christians generally differ as to the fact that there shall be a Millennium?

No. The chief or only difference of opinion is respecting the nature, or character of it.

3. What are these opinions?

1st. Some hold that the Millennium will be a period of a thousand years, marked by an universal spread of true religion. Christ reigning *spiritually* on the earth, and which will *precede* the Advent of our Lord.

2nd. Others hold that it will be a period *subsequent* to the Advent; and during which the

Lord Jesus, with his Saints, shall reign *personally* over the earth.

4. Which of these has been the opinion of the early Church?

The latter; the doctrines of the Millennium and of Christ's personal reign on the earth for a thousand years, were held by all the writers of the first two centuries, whose writings are extant, *viz.*, Barnabas, Clement, Papias, Justyn Martyr, Irenaeus, Nepos, Apollinarius, Lactantius, and Tertullian.

5. What are some of the chief objections which may be urged against the notion, that the Millennium *precedes* the Advent?

1st. The character of the world is everywhere in Scripture, said to be opposed to Christ and his Church, (John xv. 18 19. 1 John iii. 13). And the last days of the world are represented as times of utter carelessness and great wickedness, (2 Tim. iii. 1—5). Such a state of things is opposed to the notion, of a reign of spiritual religion in the earth, *preceding* the Lord's Advent.

2nd. Satan is said to be the god and prince of this world, (John xiv. 30). And not to be cast out until the Lord comes, (Rev. xix. 11, to xx. 2). But if the Millennium *precedes* the Advent, then Satan must be bound previous to that Advent.

3rd. "Anti-Christ," or "the Man of Sin" continues till the coming of the Lord (2 Thess. ii. 8); if therefore the Millennium *precedes* the

Advent, the Man of Sin is reigning throughout the Millennium, which is opposed to the notion of a reign of *universal spiritual religion*.

4th. If such a period as a thousand years precedes the Advent, it will be hard to understand those passages in which it is said, "the coming of the Lord draweth nigh," and "Of that day and hour knoweth no man," for before the Saviour comes, there must be this long period of a thousand years, and further, every one would know the day and hour of His coming, *viz.*, after the Millennium would be ended.

6. By what will the Millennium chiefly be distinguished?

1st. Satan will be bound.

"And I saw an Angel come down from heaven having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent which is the Devil and Satan, and *bound him a thousand years*." Rev. xx. 1—2.

2nd. Christ, with the risen and changed Saints, will reign over the earth.

"And hath made us, unto our God, kings and priests, and we shall reign on the earth." Rev. v. 10.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" Rev. v. 6.

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“Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Rev. xx. 6.

7. Does the Lord Jesus at present reign on the earth?

No. "He came unto his own, and his own received him not." He was rejected of men, and he is now gone into the heavens.

As King of kings, and Lord of lords, he directs and guides all things, and overrules all things to his own glory, and that of his Church. He reigns, moreover, as king in the hearts and affections of his believing people; but his kingdom is not yet manifested on the earth. He is still despised and rejected of men.

8. Is this kingdom much spoken of in Scripture?

Yes, very much, both in the Old and New Testaments.

9. Name some of these passages?

Ps. ii., xlv., lxxii. Is. ii., xi., xxiv. ult. Jer. xxiii. 5—8. Dan. ii. 44, vii. 13—18, 27. Haggai ii. 6—9. Zech. xiv. Luke i. 32 33, xix. 12. 1 Cor. xv. 23—24. 2 Tim. iv. 1. Heb. ii. 5—8, &c., &c., &c.

10. Where is this kingdom immediately connected with the Lord's Advent?

Dan. vii. 13 14, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a *kingdom*, that all people, nations and languages should serve him; his dominion is an

everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

2 Tim. iv. 8, "Who shall judge the quick and the dead, *at his appearing and kingdom.*"

11. What passage will prove that this is not the everlasting kingdom of glory, but one which the Saviour will only hold for a time?

1 Cor. xv. 23—24, "But every man in his own order, Christ the first fruit, afterward they that are Christ's, at his coming.

Then cometh the end, *when he shall deliver up the kingdom to God*, even the Father; when he shall have put down all rule and all authority and power.

For he must reign till he hath put all enemies under his feet."

12. How does it appear from this passage?

1st. He is here said to *give up* this kingdom at the end.

2nd. By comparing it with 2 Tim. iv. 1, it will be found that the Saviour only *receives* the kingdom at his coming.

3rd. The period, therefore, between his coming, and that called "the end" is the period of the kingdom or the thousand years.

13. What may we conclude from this passage, as to the nature of the Millennium?

That it will not be the final dispensation—not the kingdom which cannot be moved. Rather a *preparatory dispensation*, in which Christ with

his Saints shall carry on the government of the world, and when He will subdue all things to himself.

14. By what events will the coming of Christ and the Millennium be ushered in?

In almost every passage where allusion is made to them, it is said they will be ushered in by great and terrible judgments on the earth.

Ps. ii. 1. Is. xi. 4; lix. 14—20; lxvi 6, &c.
Matt. xxiv. Rev. xix., &c., &c.

15. What will be the nature of the obedience rendered unto Christ during the Millennium?

At first, it is probable, it will be a compulsory obedience.

Ps. ii. 9, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

Afterwards, however, it will be a voluntary and cheerful obedience under the blessings of his righteous reign. Is. xi. 5—9.

16. How does it appear that all who shall be alive on the earth during the Millennium shall not be truly converted persons?

It appears from Is. lxv. 20, where it is written, "The *sinner* being an hundred years old shall be accursed."

Also from Rev. xx. 7—9, where we are told, that after Satan is again let loose, he goes out to deceive the nations, *where he finds very many ready to follow him*, and to wage war against the Saints of God, and the beloved city, and who are at length destroyed by fire from heaven.

17. Specify some of the blessings which are said to be connected with the Millennial reign of Christ?

1st. The knowledge of true religion shall pervade the earth.

Is. xi. 9. "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

2. There shall be no Idolatry.

Is. ii. 20. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each for himself to worship, to the moles, and to the bats."

3. There shall be no war.

Is. ii. 4. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

4. Human life shall be greatly prolonged.

Is. lxv. 20. "There shall be no more thence an infant of days, nor an old man, that hath not filled his days: for the child shall die an hundred years old."

5. It will be a time of blessing to the animal creation.

Is. xi. 6—8. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together, and a little child shall lead them."

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den.

6. The earth itself shall be blessed.

Ezek. xxxiv. 26—27, "And I will cause the shower to come down in his season: there shall be shower of blessing. And the tree of the field shall yield her fruit; and the earth shall yield her increase."

18. During the Millennium, will any one nation have a precedence over others?

Yes: the Jewish nation.

Jer. iii. 17, "At that time shall they call Jerusalem the throne of the Lord."

Micah iv. 7—8, "And I will make her that halted a remnant, and her that was cast far off, a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever.

And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem."

19. By what significant name is the Millennium called by the Apostle Peter?

"The times of the restitution of all things."

Act iii. 21, "Whom the heavens must receive until the times of the restitution of all things."

20. By what important circumstance will the nations of the earth, shew their subjection to the Lord Jesus Christ, during the Millennium?

By going up yearly to Jerusalem there to worship the Lord of Hosts, and to keep the feasts of tabernacles.

Zech. xiv. 16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feasts of tabernacles.

LESSONS
ON
UNFULFILLED PROPHECY.
VII.

The Judgment.

1. Name some passages which plainly speak of a last and general judgment?

Act xvii. 31, "He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained."

Rom. ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."

—xiv 10, "We shall all stand before the judgment seat of Christ," &c. &c.

2. What is the general notion, prevalent among Christians as to this judgment?

That it will be a kind of *general assize*—that ~~at~~ the last day, the righteous and the wicked, being together raised from the dead, or being changed, shall stand before the judgment seat of Christ; and the one being separated from the other, the

righteous shall go into eternal life, and the wicked into everlasting fire.

3. Will this view be found to be correct, on an examination of Scripture?

No: for, not to mention other reasons, *the Saints are said to take part with our Lord* in the judgment, and therefore all men cannot be raised and judged *at one, and the same time.*

4. Whence probably has this mistake in reference to the judgment arisen?

It may have arisen probably, from Christians not carefully examining the scriptural meaning of the words "judge" and "judgment."

5. What may we gather from Scripture is the meaning of the word judge?

It will be found to mean not only a person who tries, and acquits or condemns others: but also a *Ruler* and a *Governor*.

6. Mention some proofs of this?

All the *judges* of Israel were *Governors* or *Rulers.*

Jer. xxiii. 5, "Behold the days come saith the Lord that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute *judgment*, and *justice* in the earth." And again this is most probably the meaning of the word in Gen. xviii. 25, "Shall not the *Judge* of all the earth do right."

7. From what other cause may this false notion have arisen?

From the unscriptural meaning of the word "day." Some supposing it to mean always an ordinary day of twenty-four hours, and that therefore the transactions of the judgment must take place *in that space of time.*

8. What meaning different from this, has the word "day" in Scripture?

It sometimes means a very long period of time even a *whole dispensation.*

9. Where has the word this meaning?

Wherever it is applied to the Gospel dispensation as *e. g.*

2 Cor. vi. 2, "Now is the accepted time; now is the *day of salvation.*"

10. Can any other reason be assigned for this prevailing opinion among Christians?

Yes, there are some passages, as *e. g.*, the closing verses of Matt. xxv. which appear at first sight, to favor such an opinion, (*ver. 31, &c.*) "When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

And he shall set the sheep on his right hand, but the goats on the left," &c. &c.

11. This passage is supposed by some to be parallel with the close of the 20th chapter of Revelation, and to refer to the *general resurrec-*

tion and the ultimate judgment; will a careful examination of it, support such an interpretation?

No.

12. Why not?

Several reasons are given by Commentators.

1st. The event here mentioned, is something which takes place not *after*, but *before*, or at the beginning of the Millennium—at the *Advent of the Lord*; (ver. 31 32) “When the Son of Man shall come in his glory...then shall he sit, &c.

“And before him shall be gathered all nations.”

The passage in Revelation, to an event which takes place *after* the Millennium.

2nd. This passage cannot be parallel with the closing verses of Rev. xx., for there, the Apostle sees the *dead*, small and great, stand before God. Here there is no mention whatever of the *dead*. Those gathered before the Son of Man are the “nations.”

3rd. The everlasting fire into which the goats are ordered to depart (ver. 41) is said to be “*prepared* for the Devil and his Angels,” which evidently implies, that the Devil is not *yet* cast into it; otherwise it would have been said, where the Devil *is*; as in Rev. xx. 10, where it is said, “where the beast and false prophet *are*.” But we know from Rev. xx., that before the dead who are there spoken of, are cast into the lake of fire, the Devil is himself first cast into it, (v. 10).

4th. No mention is made in Rev. xx. 12—15, of *rewards*; it is the judgment and punishment of

all “whose names are not found written in the book of life.” And the reason is obvious: the rewards have been distributed to the Saints *previously*, being set forth in the beginning of the Chapter, by their *sitting on the thrones* and *judgment being given to them*.

13. What explanation, then of this passage may be given?

Two explanations may be given of it.

1st. That, even if it does take in, all the events of the judgment day; there is nothing in the passage to shew, that a *long space of time* may not be occupied by the transactions recorded therein.

2nd. That the passage does not refer to all the events of the judgement, but rather to the Saviour’s dealings with the *nations*, immediately upon his coming and prior to, or at the beginning of the Millennium; and to which reference is made in the second Psalm, and in the thirteenth chapter of the Prophet Zechariah.

14. Name another passage of Scripture in which the events of the judgment *appear* to be confined to a short period of time?

John v. 28—29, in which the resurrection and judgment are limited to an *hour*.

“Marvel not at this; for the *hour* is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, into the resurrection of life, and they

that have done evil, into the resurrection of damnation."

15. What simple explanation of this passage may be given?

By referring the reader to several other texts in which the word here translated *hour* is rendered by the words "time" and "season" and in which the word is used to denote an *independent* period.

John v. 35. 2 Cor. vii. 8. Philem. v. 15.

John xvi. 2, 25, 26. 1 John ii. 8.

16. What may be laid down as a Scriptural meaning of the *day of judgment*?

Not only that particular time, when our Lord, Jesus Christ, shall judge, and pass sentence on the wicked, and separate the righteous from them for ever, but that whole space of time during the Millennium, when he shall reign over the earth, and execute true judgment and justice therein.

17. Name some passages of Scripture which evidently refer to such a dispensation?

Ps. xcvi. 8 9, "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to *judge* the earth: with righteousness shall he *judge* the world, and the people with equity."

Is. xxxii. 1, "Behold a King shall reign in righteousness, and princes shall *rule in judgment*."

18. Mention some passages in which the Saints are said to take part in the affairs of the judgment?

Ps. lviii. 10, "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked."

Matt. xix. 28, "Verily I say unto you that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

1 Cor. vi. 2, "Do ye not know, that the Saints shall *judge the world*," &c., &c.

19. How can it be true then that "we shall all stand before the judgment seat of Christ"?

All shall stand before the judgment seat of Christ, *but not at the same time*.

The righteous dead and living shall be first caught up to meet the Lord, and at the end of the Millennium the ungodly, shall stand before his judgment seat, and then be sent away forever into everlasting fire.

20. What will be the last acts of this judgment?

1st. The final sentence shall be passed on the Devil.

Rev. xx. 10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where, the beast and false prophet are,

and shall be tormented day and night for ever, and ever."

2nd. The unrighteous, being raised and judged shall be cast into hell.

Rev. xx. 11, &c., "And I saw a great white throne, and him that sat on it, from whose face the heaven, and the earth fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened; and another book, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."

. 21. What is meant by saying that the judgment will be *according to works*?

Not that the works of men will be the ground of their salvation, but that their works will be the *evidence* either of faith or unbelief: as to whether they were the people of God, or the Children of the wicked one.

22. What practical use does the Apostle Paul make of this important and solemn subject?

2 Cor. v. 9—11, “Wherefore we labour, that whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad: *knowing therefore the terror of the Lord, we persuade men.*”

LESSONS
ON
UNFULFILLED PROPHECY.
VIII.

The New Heavens and the New Earth.

1. What will succeed the period of the Millennium?

The New Heavens and the new Earth—"the kingdom that cannot be moved."

2. Will this immediately follow the Millennium?

No. Two things will intervene.

1st. Satan shall be let loose for a little period.

Rev. xx. 3, "After that (*viz.* the 1,000 years) he must be loosed for a little season."

2nd. The general judgment, and everlasting destruction of the wicked.

Rev. xx. 11—end. "And I saw a great white throne, and him that sat on it, from whose face, the earth, and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and

another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life, was cast into the lake of fire."

3. What are we to understand by the new Heavens and new Earth?

This earth renewed and purified, and made the meet dwelling place, of Christ and his Church, throughout eternity.

4. Name some passages which prove, that the earth will be the dwelling place of the Redeemed?

Ps. xxxvii. 9, 10, "Those that wait on the Lord, they shall inherit *the earth*."

But the meek shall inherit *the earth*.

Matt. v. 5, "Blessed are the meek, for they shall inherit *the earth*."

In Rev. xxi. 2, John sees the holy city new Jerusalem coming down out of heaven, *i. e.*, to *the earth*.

5. Does this of necessity imply that the saved Church will be for ever confined to the earth?

No. The Redeemed Saints will have powers and capacities like unto the Angels, and shall be consequently able to visit all parts of God's creation; but still this earth renewed and purified, will be to them a place of never ending interest and delight.

6. Can it be argued from those passages, which speak of the earth being burned up, and passing away, that therefore the world, is to be finally consumed?

No: for similar language is used in reference to Noah's flood, and yet it remained.

Gen. vi. 13, "I will *destroy* them with the earth."

2 Pet. iii. 6, "Whereby the world, that then was being overflowed with water, *perished*."

7. Will the Lord Jesus, as Mediator, occupy the same position in the new Heavens and new Earth, as during the Millennium?

No: His work as Mediator will then be finished, and God will be all in all.

8. Where is this stated?

1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power."

9. Mention some passages in which the new Heavens and new Earth are spoken of?

2 Pet. iii. 13, "Nevertheless we, according to His promise, look for *new Heavens and a new Earth*, wherein dwelleth righteousness."

Rev. xxi. 1, “And I saw a *new Heaven and a new Earth*: for the first heaven and first earth were passed away, and there was no more sea.

And I John saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.”

10. How will the new heavens and the new earth differ from the Millennium?

1st. It will be the *final* dispensation, and *eternal*.

2nd. There will be no constrained obedience. All will willingly obey, and be perfectly happy. The Redeemed shall dwell there.

3rd. The Tabernacle of God shall be with men, and he will dwell with them.

11. In the future glory of the eternal kingdom, will there be a mutual recognition of the Saints of God?

Yes. This is clearly implied in the Scriptures.

12. What passages of Scripture imply this?

2 Sam. xii. 23. "I shall go to him; but he shall not return to me." In this verse David comforts himself on the death of his child, by the thought that his child was not for ever lost, but that he should *see* it again.

It is implied again in the promise made by our Lord to his believing people, that they should sit down *with Abraham, Isaac, and Jacob*, in the kingdom of God.

Again at the transfiguration, we find that power was given to the Apostles to *recognize* and *distinguish* from each other, Moses, and Elias.

And the same is evidently implied in 1 Thess. iv. 13, &c., where the Apostle Paul is comforting the bereaved Saints of Thessalonica, by the hope that if the Lord were to come during their life time, he would bring with him those who had gone asleep in Jesus, and that therefore they were not for ever lost to them, *but that they would see them again.*

"For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have *no hope*," *i. e.*, of seeing their departed friends again.

"For if we believe that Jesus died and rose again, even so *them also* which sleep in Jesus will God bring *with him.*

64 THE NEW HEAVENS AND THE NEW EARTH.

Then *we* which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.

Wherefore comfort one another with these words."

13. In anticipation of such great glory and happiness, what ought to be the feelings and conduct of the Lord's people ?

1st. Patient endurance of trouble.

Heb. x. 34, " And ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

2nd. Diligence to be found of Christ, without spot and blameless.

2 Pet. iii. 13 14, " Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.

Wherefore beloved, seeing that ye look for such things, be diligent, that ye be found of him in peace, *without spot and blameless.*

3rd. Joyful anticipation of it.

Rev. xxii. 2.

" Even so, come Lord Jesus."



By the Same.

The Holy Ghost, his nature and offices.

The Jews, their present condition and future prospects.

